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The Fourth Dimension

Spiritual Consciousness, the truth which heals

L. B. WHITNEY

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FATHERHOOD OF GOD TRUE BASIS OF PEACE

London, Jan. 3.—Premier Lloyd George, with the premiers of Canada, Australia, New Zealand, South Africa, and Newfoundland, to-day addressed a message to the British Peoples, through the National Laymen's Missionary Movement, urging that all spiritual forces of the world unite to accept the fatherhood of God as the only permanent foundation for world peace.

The Fourth Dimension

SPIRITUAL CONSCIOUSNESS THE TRUTH WHICH HEALS

By L. B. WHITNEY

Author of "THE WAY OF MELCHISEDEC"

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THE FOURTH DIMENSION

Spiritual Consciousness, the
truth which heals.

CHAPTER I

" It is of the utmost importance to the cause of Truth, that the man who speaks for the world to hear, should never allow himself to forget, that personal experience is the only absolute basis and infallible test of what we know. Whatever fails to reach the demands of this simple test, does not rise to the dignity of actual and personal knowledge."—(From " The Great Work.")

In order to describe the Fourth Dimension or state of Spiritual Consciousness, we shall use symbols, as they convey ideas better than words. As Henri Bergson says " Signs differ from language by their greater precision and higher efficiency." They prepare the soil and put in the seed of Truth, *the perception, the understanding comes by revelation.*

We shall begin our study then by a consideration of the four divisions, kingdoms or dimensions of the visible world, treating them as symbols of consciousness.

These are, solids, liquids, gases, ethers.

For example of the first division, we take a block of ice. This has no power of locomotion, no movement in space.

For the symbol of the second division, we apply heat to the ice and it becomes liquid. The power has now increased. It can spread in any direction and has force as well as motion.

For an example of the third division, we again apply heat to the liquid and gas appears. Additional power is gained—Gas is able to rise, fall and penetrate.

Ether, the symbol of the fourth division is independent of all others. It is ubiquitous and has no specific gravity.

The four dimensions are also represented by the directions in space—viz : length, breadth, thickness and within, or as Arthur Willinck says of the last " Thruth or Truth."

Just as Ether is of one element—pure—and is not derived from but permeates the other divisions, so the within is a direction of itself, including the other three but not derived from them.

We shall now apply these four symbols to consciousness. A gourd growing in one direction has been known to turn deliberately round on sensing that a pail of water had been placed in the opposite direction, trailing its tendrils up and into the water.

According to Höffding in his " Outlines of Psychology " " A germ of Will has with justice been attributed even to those movements which take place before consciousness is aroused."

Consciousness, therefore, must have been inherent or it could not be awakened.

The animal again has added consciousness—being intelligent and having memory and affection.

The Human Being has added power—Thought and Will are forces in his mentality. He has the power of choice between alternatives.

The fourth or Spiritual dimension of Consciousness is not reached by Evolution or Involution. The man of the fourth dimension like the symbol, the Ether, is

not a growth of consciousness nor development by something added.

The divine or spiritual man is a new creature born from above. *His consciousness is not increased mentality, not more affection nor will power. He has united with his source and dwells within.*

" With " signifies by means of and " In " denotes Presence. So the spiritual man exists by means of Presence and manifests or expresses by the consciousness within himself of the Spirit of God.

Our present bodies are composed of gases—a chemist could tell us what they are and the proportion of each. We know that gas has both good and evil properties, consequently it is not pure. It belongs to the third dimension. The third dimensional gaseous body is not pure. The fourth dimensional body is pure and spiritual.

It is not by improvement of present conditions nor by any qualities added that the human being becomes divine, but by losing his life and finding it. " Neither circumcision availeth anything nor uncircumcision but a new creature " (Gal. 6. 15).

How shall we reach the consciousness of the new creature? There is a spirit within us that voices the truth. " The spirit beareth witness with our Spirit." When we find this Kindgom all things are added. This kingdom or dimension is limitless—we cannot take a sense of limitation into a limitless kingdom.

St. Paul says " The invisible things of Him from the foundation of the world are clearly seen, being understood by the things that are made."

With this authority we shall take a lesson from the " Atomic Theory " as presented by Sir William Thompson in 1858.

According to this theory, a fluid in vibratory motion fills all space and what we call matter are portions of this fluid becoming rotatory in motion. These two motions uniting, cause the equilibrium and stability of the universe—" Universe " from the Latin—one or the whole and versus to turn.

Thus we have the duality of the atom in the form of *motions* and these motions uniting, give poise.

In electricity we have the minus and plus forms which, uniting according to the Atomic Theory, give us heat, light or power. Manifestation obtaining in each dimension.

	1	2	3	4	
Motions.....	Solids	Liquids	Gases	Ethers	Body
Directions.....	Length	Breadth	Thickness	Within	Soul
Consciousness.	Vegetable	Animal	Human	Divine	Spirit

Evolution is development within a Kingdom.

Involution a change out of one Kingdom into another by means of essential qualities added.

Thus, a vegetable can reach perfection as a vegetable but chemistry and nature too, teach us how to combine elements and thus produce something quite different.

Just as the animal includes the simple consciousness shown by movement in the vegetable, so the human being includes mentality of the third dimension—memory, affection and instinct of the second dimension and power of movement of the first dimension.

If we had never reached beyond the second dimension we should never have known that a body could be lifted up and put down—we should have moved it on a level only.

The duality of the atom is the law of the manifestation of life in each dimension. When the human

being arrives at the point where his intuitional faculty is awakened he will perceive the reason or cause of his being and this perception will make possible the birth into the higher consciousness.

There is a partial revelation or perception of the truth; but illumination is a complete thing—an apperception or "the soul's recognition of itself as a conscious agent." In illumination we grasp Perfect Intelligence—Truth, "He who perceives successive events one by one will allow himself to be led by them. He who grasps them as a whole, dominates them"—(Henri Bergson).

We should exist as manifestation of that which is omnipotent, omnipresent and omniscient, Life, Love and Power. Why are we not doing so? Because demonstration or manifestation is the result of conscious union or interaction.

The little flower holds its sack or thalamus for the opposite or I should say counterpart pollen, carried by wind, bee or butterfly to enter and fertilize the seed; and in the same way man, through his optic thalamus or pineal gland, receives by intuition the reason or cause of his being—Then reason and intuition unite.

Spinoza says—"By cause of itself, I understand that, whose essence involves existence, or that whose nature cannot be conceived unless existing."

And according to Swedenborg—"No conjunction can be made with the creator except as the creature conjoins as of himself."

So we see that Union takes place between two realities of Being—and that it is essentially union and not absorption.

We find by the testimony of scientists that a vibrating fluid called Ether fills all space. In this universal vibrating fluid are electrons, some of the heat or thermal

principle whose movement is spiral; and others of the electrical or cold principle whose movement is axial.

These two electrons uniting form an atom. When we realize that light travels round the Earth eight times in a single second—we see the immense significance of this movement in the Ether.

There is a description of Ether in a little pamphlet by John Urquhart called "Roger's Reasonings." He quotes the Bible Text "He stretched out the Heavens as a curtain." The word curtain in the Hebrew means thinness and is translated by Luther as a "thin skin or film" and the pamphlet further describes Ether as so attenuated that a cupful of water would contain enough to make a globe as large as the Earth.

This wonderful substance is the material world with its law of manifestation, we shall find a valuable symbol for our understanding of the spiritual realities.

Dr. Babbitt tells us "That the laws of the material world are identical in manifestation with those of the Spiritual World." That the universal principles in both are Unity and Diversity.

We might describe unity as that which Is and diversity as that which makes possible the manifestation of that which Is.

Light is the greatest manifestation we have in or by the Ether. *Life is the manifestation of Spirit. What Light is to the physical world Life or Consciousness is to the Spiritual.*

In the past man's chief concern has been how to improve his environment; but now he is turning his attention to the cause of his being and to the understanding of the inner laws. His environment then, will manifest his understanding of these laws.

So often it has been said " Why does the Bible veil the Truth from us ? " But is not the fault in ourselves ? Do not we fail to understand ?

Do we blame the Earth for not giving us of its treasures long ago ? Electricity always existed—man's knowledge was at fault.

Perhaps the writers of the Bible themselves hardly understood, for we are told that " Holy men of God spake in times past as they were *moved*." The discoverer of Mathematics found the rules and applied them. We use them to work out our problems. They prove themselves. We are told to pray, we ask and receive not, because we ask amiss. We do not follow the rules. We are told to " pray nothing doubting "— " to believe that we have received before we ask " and the prayer will be answered.

Faith is that element which contains no doubt. Knowledge of law eliminates doubt. As a rule we only hope—yet " Faith is the substance of things hoped for."

Prof. Chandler says that an element to be capable of change must be pure. Element means first principle —Ether is described as pure of one element. Our present bodies are composed of gases—having both good and evil properties. Prof. Chandler also says " That an element is changed by constant conditions, to another element." Let us subject ourselves by " constant conditions " to the Presence within that we may awaken after the perfect likeness.

It seems that a cannon ball sent through space, stops for .1000th of a second and at this stoppage a slight retrograde movement takes place—this is when the flash of light appears.

Man has for centuries been like the cannon ball, in that he has been going out and forward for his satisfaction and happiness. Now he is beginning to turn within

and this looking within will result in a flash of light, a perception of Truth, which will usher him into the fourth dimension or Spiritual Consciousness.

We manifest in the third dimension by thought and action ; we manifest in the fourth by consciousness. This illumination may come to us in a flash and be gone again but one experience will give us a lasting assurance of immortality.

Just as the electrons are in and of the Ether, and manifest by their union an Etheric invisible condition ; so in the Spiritual world our union must be between that which we understand as Fatherhood and that which we understand as Sonship, resulting in the manifestation proceeding from these two—the whole or Holy Spirit.

" We must crucify the flesh with its affections and lusts." When the three men were in the fiery furnace we are told that *the form* of the fourth was " like unto the Son of God."

It is very clear that we manifest in a body. Weymouth's Testament, changes the translation which we have been accustomed to, to the words " He will transform this body of our humiliation until it resembles his own glorious body."

According to Eastern Philosophers, Ether is subdivided as follows under the name " Taatvas."

Taatvas	Sense	Taste	Idea	Colour	Quality
Akashu	Hearing	Bitter	Space	Dark	Porous
Vayu	Touch	Acid	Location	Blue	Soft
Tegas	Sight	Peppery	Expansion	Red	Hot
Apas	Taste	Astringent	Contraction	White	Cold
Prithivi	Smell	Sweet	Cohesion	Yellow	Warm

Prakrita—All together.

Akashu ether is that which separates every atom from every other atom in the material world. It was the one

by which Peter was able to go from prison, the doors being shut. Tegas—which represents sight, has the symbol of a triangle. We have seen how perception and apperception lead us into the spiritual realm.

The Jews thought to put an end to Jesus by crucifying him, but he had already been manifesting in an etheric body when occasion demanded it. He passed from sight when the Jews sought him before the time. He entered closed doors and was not only able to change his own body, but, on the occasion of his walking on the water; after entering the ship, immediately the ship and the disciples were at the other side, which looked as if the etheric condition were manifesting, not only in the disciples but in the ship also.

Spirit is God, Life, Love, Wisdom, Power. The Son is the perception, the consciousness of God through his gifts of Life, Love, Wisdom, Power; God gives man the Son receives.

Jesus Christ vanquished death. By what means? through the wisdom and power received from the Father within, he was able to transmute his fleshly body into one of higher vibrations.

According to Sir John Herschel, "The Action of light was necessary to prepare the way for all life." As physical light was necessary for manifestation of physical life, so spiritual light or illumination is necessary for Spiritual life to manifest. We cannot perceive Spirit in its entirety but we can feel the presence of Love, Wisdom and Power.

We know that the earth was prepared beforehand for the habitation of man. Rank vegetation consumed the carbonic acid gas and then sank into the earth to enrich the soil and in course of time, when all was in readiness, man appeared. In the same ratio, our bodies

must be prepared for the spiritual beings who are to inhabit them ; and all in the same quiet way that nature proceeded with in preparation of the earth for the human being.

" We see through a glass darkly." Much change is necessary before we see clearly even in rare moments. We are not as yet attuned to higher vibrations.

The Soul in " Constant correspondence or communion with God " as Prof. Drummond points out, radiates life and all that life means to the individual, up to the point he has reached.

The *will* of the *human* being has been manifesting in the past in human achievement, it will soon be the will receiving from the Divine Spirit and radiating *through* the individual which will achieve a higher expression. I remember hearing a lecture at which the lecturer said " God will give you all that you *need* but not all that you *want*." In this connection why do we not realize how our will limits our experiences ? God the Great Provider knows how great our need and how far short of limitless good our present wants are. A want is put forth as desire ; a need appeals straight to the heart of God. Always let us remember that, we must turn " unto him that is able to do exceedingly abundantly above all that we can ask or think."

CHAPTER II

We will now consider man as a Trinitarian being and illustrate this truth in Symbol.

I found this article on " Trigonometry " in a book by Thomas Paine. It will help us I am sure, to understand ourselves more clearly.

" Trigonometry or the properties of a Triangle is in fact the soul of science. When applied to heavenly bodies it is called Astronomy. When applied to direct the course of a ship, it is called Navigation. When applied to the construction of figures drawn by rule and compass, it is called Geometry. When applied to the construction of plans of edifices, it is called Architecture. When applied to the measurement of any portion of the surface of the earth, it is called Land Surveying. It is the soul of science, it is Eternal Truth. It contains the *mathematical demonstration* of which man speaks and the extent of its uses is unknown.

" A triangle when drawn is no other than the image of a Principle, it is a delineation to the eye and thence to the mind of what might otherwise be imperceptible. *But the triangle does not make the Principle any more than a candle taken into a dark room makes the tables and chairs which were before invisible.* It is of divine origin ; that which man calls the effect is no other than the principle itself rendered perceptible to the senses.

" Since man did not make principles from whence did he gain a knowledge of them ? From whence could he gain a knowledge of them but from a study of true theology ?

" It is the structure of the universe that has given this knowledge to man. This structure is an ever existing

exhibition of every principle upon which every part of mathematical science is founded."

If Trigonometry is the Soul of Science, it is that which obtains also in the Science of Life.

In an article by G. R. S. Mead, P.A.M.R.A.S., on the Philosophy of Plotinus, a Greek Philosopher, I find the following :

" The whole philosophy of Plotinus revolves round the idea of a threefold principle ; *Trichotomy* or Trinity ; and of pure intuition and *the essential identity of the Divine in man with the Divine in the universe.* On the problem of the absolute, Plotinus reaches the only conclusion possible—viz. : that it is inexpressible. In the Upanishads it says " The mind falls back from it unable to reach it. It produces everything out of itself, without suffering any diminution, essences flow from it and produce no change, it is immanent in all existences."

According to the vedantic School of ancient India, there are four spheres of existence, in one of which the soul lives in a false or reversed knowledge of things—knowledge outward from itself, in which delusion it thoroughly believes, and now endeavours to realize ; whereas the true knowledge was all within itself, in which it intuitively knew and experienced all things. According to Plotinus, form and thought are one and the same.

He assumes as his principle that philosophy can have no place except in proportion as knowledge and the thing known, the subjective and objective are identified. The employment of philosophy is to acquire a knowledge of unity—the essence and first principle of all things, and that not *mediately* by thought and meditation but by a more exalted method, by direct intuition anticipating the progress of reflection.

I think we can find in this article a basis for the contention that *Consciousness* of Truth, not what we *think* about it, should be our aim.

Before dealing with the Triangle as a symbol of the science of Life, I will refer again to the duality of the Atom ; there must be duality before a trinity appears.

This duality we dealt with as manifesting by heat and cold electrons uniting, by minus and plus electricity, by positive and negative poles, by two directions in space—the *manifestations* always resulting from union of two counterparts.

These all obtain in the universe, visible to our physical senses. Now we come to the invisible universe, and the working of the law is the same ; the duality manifesting in a trinity.

First we shall take intuition as one side of our triangle and Reason or Cause as the other—we can see for ourselves that when by intuition or teaching from within we see the meaning or Cause of our being, we reach understanding the third side of the triangle.

We see then by this understanding that has been awakened in us, that we *are* Sons of God, and in the next use we make of the triangle we find that the moment we recognize ourselves as Sons of God, we are one with him ; in the Presence within, this union results in the Spirit of it, by which we understand the Consciousness of it in ourselves.

In the Athanasian Creed, we have this truth expressed so clearly. " The Father is made of none, neither created nor begotten, the Son is of the Father alone, not made nor created but begotten, the Holy Ghost is of the Father and the Son, not made nor created nor begotten, but proceeding."

The Creed also deals with the equality of these three. Our symbol is an equilatorial triangle.

We have then God the Universal Father, Supreme, Infinite, Absolute, Eternal, Unmanifest, the symbol for whom is a sphere.

We have man, whose life is God, whose prerogative is sonship, who manifests the spirit of this union in Consciousness and that which proceeds from the union in joy, happiness, power and love.

God is unity; Man diversity; united they manifest harmony, Heaven.

What would a picture be if all the lines and colours shewed Unity only—if there were no diversity in lights, shades and colours there would be no picture.

The definition of perpetual motion is, "motion arising from forces within itself constantly kept up without any force from without."

Radium exists by its own atomic energy, i.e., duality—it *manifests* light and heat and these give power.

Imagine a huge globe representing infinitude of life, every part of this globe permeated with whatever obtained in every other part of it. Suppose this globe shivered into a million particles, each particle consisting of all that the whole globe consisted of, the only difference being in degree—each part would be however a triangle, and the globe could not be a complete sphere again if one of these triangles were missing. Each triangle would have in itself power, wisdom, love, etc., all requisites for the perfect living of its own life. In the material world, we find wisdom shown in every department, sufficient power is given to the running of an engine, the amount of candle power is considered in the lighting of a church, a hall and so on. So also the Supreme Wisdom has given each one of us sufficient

capacity to cope with our own environment. We realize this, become conscious of the truth of it by *revelation* of the Presence in us, which gives us " all sufficiency in all things " that we " may abound to every good work." (2 Cor. 9. 8.)

Let us take another illustration, for we must get it very clear in our minds, just what great significance there is in this duality, towards the furthering of the manifestation of Spiritual life.

Water consists of two parts Hydrogen and one part Oxygen gas—H^2O. Hydrogen is the heat principle in water; symbol, spiral movement. Oxygen the cold principle in water; symbol, axial movement. (As you will remember these movements are also the symbols used in ether). Water then, whether a drop or a cupful, in a pond or a lake, consists of H^2O. The quantity being sufficient for the demands made upon it; drops for the eye, a glassful for a drink and so on. It is identical in composition, however used.

Spirit also is one, the same whether universal or individual in its manifestation. It is only because of our *ignorance* that we do not manifest in ourselves what the universal is endeavouring to express through us.

Ignorance may be swept away by the acknowledgement of the truth of the actual and living reality of this Presence.

Even those who have not had a glimpse of " cosmic Consciousness " have a conviction within themselves that there is a presence which responds to certain states of consciousness. Sometimes " man's extremity is God's opportunity."

So many acts of our daily life can be used as symbols which will help us to understand and to live on the higher altitudes. For instance, the daily washing of the

body represents denial, the clothing of its affirmation. This gives us a practical lesson on healing. First we deny the wrong condition its right to exist, we erase it " from our book of remembrance," we understand that it has no basis, that God is all and that the wrong condition does not inhere in God.

Then we affirm the Allness of God and desire to be clothed upon with the garment of light. In Ps. 132. 9 it speaks of the priest being clothed with righteousness. This righteousness is knowing with the perceptive faculty and feeling with the soul—the Truth.

Any feeling must be the result of knowing that we feel. To perceive a picture alone would not do, we must feel that which it pictures. In the same way with music, we must sense the message that comes from the soul of the composer.

After wrestling with Jacob the Angel left him at the " breaking of the day." This meant the perception of Truth coming to Jacob; as evidenced by his calling the place where he was Peniel, " for I have seen God face to face." Bishop Berkeley says " Perception comes before the thing perceived." The within of Presence means to us just what we know and feel of it. We are told to " Taste and see that the Lord is good." Ps. 34. 8.

CHAPTER III

"The man is praying who doth press with might out of his darkness into God's own Light."—R. C. French.

The man who is led by his senses is in darkness. God's light is the perception of Truth. "Spiritual things are spiritually discerned."

I will quote from the great Chinese Philosopher Lao-Tsze. "He acts by non-action and by this he governs all. One might undertake the government of the world without ever taking any trouble and as for those who take trouble they are not competent for the government of the world."

Action, as we have seen, belongs to the beings of the third dimension.

I think I have given my readers a clear idea of what non-action means; that by *Intuition* we receive from *Reason* the vision of Truth. This vision is the spiritual conviction that God's creation is a finished creation. "God saw all that he had made and behold it was very good, and the evening and the morning were the Sixth day." Man is now entering the Seventh day, when the *finished* work of God will be recognized. This recognition is faith which is non-action, acceptance of the truth that the universe is a complete and perfect expression of God.

In the 11th Chapter of Hebrews we are told that Faith is the substance of things—that which *stands under* all manifestations. Then we are told that "through faith we *understand*"—and what is perfect understanding? Is it not enlightenment which gives us the consciousness of what we really are; the Sons of God?

What *we* call Faith is really only belief—Confucius says "the man of *perfect* faith." That which is perfect is whole. Until we can reach absolute faith taking into consideration no condition but the one and being one with that condition ourselves, we cannot have the faith that heals.

Do you know what I mean when I speak of the rock that casts no shadow? Would it be possible for a rock to cast no shadow while there was a sun outside of itself? "That rock was Christ." (1 Cor. 10. 4.)

We can see something of the working of a law by watching a rider on a bicycle. The circular movement of the wheel coming in contact with the atmosphere moving in a contrary direction gives the rider poise, equilibrium.

The relationship between God and man then is symbolized by the vortex in the Ether. We say God is all and Man is his image and likeness. Then, just as the vortex is in and of the ether itself, so man is in and of God. For there is only God.

The Ether is unmanifest until the two movements unite. God is unmanifest in man until the Son begotten of himself, becomes conscious of the union.

The vortex represents the will of man—his power of choice.

As Milton says in "Paradise Lost," speaking of Adam and Eve. "*He made them sufficient to have stood but free to fall.*"

The will or choice of the human being is bent upon the things of the third dimension; the power of the intellect, the accumulation of knowledge, of things, of riches—distinguished from the invisible realities by the fact that they are not permanent. Even the human being

himself must acknowledge this; but that he is short-sighted in attending solely to these he will not allow.

By and bye a change comes however and perhaps "a seed fallen by the wayside" will arouse his interest and he will see that "the invisible things of Him" (Rom. 1. 20) are the important ones because they are for Eternity.

Then Aspiration is born in the heart and Aspiration leads to Inspiration and Inspiration to Illumination.

Illumination will take us for a "brief" moment into the fourth dimensional consciousness. Any one wishing to read about this wonderful experience should get a book called "Cosmic Consciousness" by Ali Nomad.

I had such an experience in a small degree many years before I had ever heard of or seen any account of its having happened to others. I know that it cannot be described adequately in words. Life is for ever changed and uplifted—we have an assurance of immortality which nothing can take away from us.

I will take the liberty of transcribing from "Cosmic Consciousness" a few words of the late Dr. Bucke of London, Ont., in relation to this experience. He said he had collected twenty-three cases of this so-called Cosmic Consciousness. He goes on to say: "In each case the onset or incoming of the new faculty is always sudden, instantaneous. Among the unusual feelings the mind experiences is a sudden sense of being immersed in flame or in a brilliant light. Along with these feelings comes a sense of immortality, not merely a feeling of certainty that there is a future life, that would be a small matter, but a pronounced *consciousness* that the life now being

lived is eternal, death being seen as a trivial incident which does not affect its continuity."

There are several degrees of illumination, according to the development of the recipient; those enveloped in a white light, for instance, are much in advance of those who experience the yellow light.

There is a story told of some students who were receiving instruction from a certain seer. They said to him one day "We hear so much of this Great Being, we should like to have him show himself to us." The seer said that would be impossible at their present state of understanding. However, they were so importunate that he acceded to their request—saying to them that this Great Being would only reveal itself to them in the very plainest of His robes. The revealment took place —although many veils were between the Great Being and the students, they were reduced to cinders.

The lesson given me, however, did not deal with death as a "trivial incident" but as one to be overcome completely. The last enemy is not to be overcome by dying but by transforming the body by the renewing of our minds. To-day our bodies reflect the minds of to-day. Seeing that these bodies are subject to decay and death and are the reflection of our minds, what is the logical solution? Is it not to *substitute for our present minds those which will reflect perfect bodies*?

Our freedom is assured, but until the *knowledge of the law* is ours we are subject to death. The spirit of anything is the meaning of it. The meaning of "Life in Christ Jesus which has made us free," is the truth of Sonship. Christ, the Life; Jesus, the manifestation in form. Because Jesus had taken on the form of a sinful man, the form consisting of flesh and blood was crucified—"we must crucify the flesh with its affections

and lusts." (Gal. 5. 24.) Jesus appeared afterwards in an etheric body until his ascension, when another change took place and it became glorified.

It is reasonable to suppose that on first leaving this body we shall have the same body as Jesus manifested in to the Marys and the disciples, and that it is what is symbolized by Ether. We do not know how many who pass out of the body are ready for a glorified body. Perhaps none are until they have been for some time in the body which we may call etheric.

Whatever body we inhabit, physical, etheric or glorified, our union with God is an accomplished truth, although we have not awakened to the significance, the consciousness of it.

" As the Father hath Life in Himself, so hath He given unto the Son to have Life in Himself."

Prof. Drummond, in his " Natural Law in the Spiritual World," quotes the aphorism " There is no Life apart from Antecedent Life." *In the past we have been acting in the name of Christ, now we are endeavouring to attain the understanding which gives us the nature of Christ,—i.e., Sonship.*

I remember some lines which came out in a poem printed in the " Higher Thought Magazine " some years ago.

" Have I not set forth existence as a garden in which are the flowers which are my appearing? For I AM all and existence I give in report of that which I AM." And : " His prayers are answered by what he is and ME to be himself, he knows."

George Macdonald voices the same idea in these words : " In oneness with the love-creating will alone lies freedom for the love-created. What I am can be but a foretaste of what I have yet to be. And if so, then

there is laid up a glory for those that will have God, the I of their I to throne in the temple which he has built, to pervade the life he has *lifted out of Himself*."

We have been made " sufficient to have stood, but free to fall," as Milton expressed it. We are told " our sufficiency is of God." (2 Cor. 3, 5.)

For healing we must *know* the Truth, *feel* the Truth and Will or choose the result which comes of the Truth. This Will is not strenuous energy but the affirmation of Truth.

CHAPTER IV

"God is never so far as even to be near."—(Archdeacon Wilberforce.) IF God is all, then man can only manifest what God is when he becomes conscious of being begotten of God. What keeps back the consciousness of this divine origin? This, that man's thoughts run on this wise; that he has to use his intellect to know God, that he has to *grow* God-ward, that he has to evolve or involve; forgetting that consciousness is begotten of knowledge not the knowledge of things temporal but the knowledge that is Eternal Life.

Höffding says in his "Psychology" that "Will is shown by impulse, purpose and resolve." I might make my point by putting it thus:

Impulse—Physical—Evolution
Purpose—Mental—Involution
Resolve—Spiritual—Revolution

Revolution would correspond to the vortex in the ether, which is in and of the ether itself; not growth which means evolution, not something added which constitutes involution, but a turning within itself where all is ether. Now, we acknowledge by word of mouth and perhaps, too, by belief, that we live and move and have our being in God, and yet and yet, how far are we from the realization of the Truth.

"Speak to Him, Thou, for he hearest,
And Spirit With Spirit may meet.
Closer is He than breathing,
And Nearer than Hands or Feet."

Desire and purpose are both the Will of the human being and are sent forth with intention from the mind, they belong to the third dimension. Resolve carries

with it a recognition of the power within. It turns or revolves to the Life which is the reason or cause of Life and the *union* results in the manifestation of the resolve. " Not my will but Thine be done."

We have seen that the word " within," speaking of the Kingdom of Heaven, Harmony, the fourth dimension, signifies, by means of presence—so that the first side of our triangle represents God's Presence; the second the Son at one with Him; the third, the manifestation of the whole spirit. The spirit of the Son was recognized in form in the fiery furnace, when the King said, " the form of the fourth was like the Son of God." The three men could not save themselves but the presence of the Son, the fourth carried them safely through the fire.

We may use this Bible narrative as an illustration, of what is to be gained by entering the fourth dimension of consciousness. The three men were manifesting three states of consciousness and were subject to death by fire or any other untoward condition. When the truth of Son-ship or the truth about the Omnipresence and power of God was revealed to them through their faith, they entered a new order, and there appeared a fourth form, symbolic of the cosmic consciousness which their faith made manifest.

I know of two occurrences where an outward form appeared, in cases of danger, where trust in the Presence was maintained. One took place in the Queen Street subway in Toronto. It was mentioned in the daily paper and the man gave his address and said that anyone wishing more particulars was welcome to call and see him. It seemed this subway was a short cut to his home and the last car having left, the man decided to go through on foot. It was midnight and at first a sense

of uneasiness was felt but knowing that the " Presence " was ever with him, he proceeded on his way. About half way through a man accosted him, asking the way to a certain street—having answered the question without looking round, he continued on and reached home safely. Next morning the paper gave an account of a robbery which had taken place at midnight in the subway—saying that the man had been caught and put in jail.

He went to the jail, found the same man and asked why he himself had not been robbed the night before. The culprit answered " because there was another man with you and I could not tackle two." Although the presence of another was denied, the man in jail assured his visitor that a very substantial man was beside him.

The other case was that of a Minister who was asked to go and see a dying man outside the town. He went to the address but no such man could be found and it was quite late when he reached home again.

Years afterwards he was officiating in another town and one day a request came that he would visit a convict at the point of death. When he arrived at the jail, the man said to him " You do not remember me. I was the man who asked you to go to an address outside of ———— town to see a man who was dying." " I went," said the minister, " but there was no such person." " No," said the convict, " I asked you to go that I might rob you on the way home." " And why did you not do so ? " he was asked. " Because you were not alone ; someone was with you both going and returning," was the answer.

The power is only limited to us by our Faith in it. Can we doubt that when outward expression is necessary to insure our safety, it will appear ?

I saw a very good article in an " Active Service " magazine on the importance of " not itemizing " what we need. We are so limited in our understanding of what is best. The man who says " not my will but Thine be done " is harbouring immense possibilities for " Eye hath not seen nor ear heard the things which God hath prepared." Have not all the wonderful phenomena of nature come into existence as man's need called them forth ?

Because God is, we are. God is Being, Limitless, Infinite, Absolute, Life. Man is one with that Life, and when the perception of this at-one-ment arrives, man manifests the Spirit of Life and his effect on those he meets will be felt, consciously or unconsciously. He may then inspire a like perception in his fellow-man.

Some teachers use the term Conscious, Subconscious and Super-conscious by which to express their message and of course these are a trinity of consciousness.

Others use denial and affirmation with an object in view, a trinity again.

A great many believe in the power of the name ; but whatever road we follow, our goal is the same ; the knowledge of Truth—for are we not told that the *knowledge* is freedom ?

" So many Creeds, so many minds,
So many roads that wind and wind."

But we must " divide not, exclude not, build no wall " for the Infinite Good is manifesting through all. No man knoweth the Father but the Son." That brings us back to the sole and only thing that is worth our while, the *only* thing that will take humanity out of this awful delusion it is struggling with. Jesus said " My Father and I are one."

This duality of consciousness is the new birth which will lift us from the third to the fourth dimension, from the human being into the Spiritual. From the Consciousness, which thinks it is acted upon by a Supreme Being outside of itself to that of the action of the Supreme Being within.

St. Clement, a disciple of St. Peter and afterwards Bishop of Rome, wrote that " The Lord Himself being asked ' When shall these things be ? ' answered ' When two shall be one and that which is without as that which is within.' "

There is a great significance in the word " *righteousness.*" *It means purity and holiness. Purity means of one element without alloy and holiness means wholeness—and in the understanding of these meanings and the deep import of them arrives a consciousness which results in healing. I will try and explain* more fully. It is only a consciousness of the wholeness, the purity of Life which is the *Isness* of Spirit that heals instantaneously, because in the presence of this Unity there can be no other condition. *It is not by thought but by acknowledgement that we arrive at consciousness of that which we acknowledge.* As Prof. Chandler says, " an element is changed to another element by constant conditions." Now the elements of our present bodies and minds are physical and mental and are formed of the 1st, 2nd and 3rd dimensions. The Bible tells us to " abide, to dwell, to continue." Let us therefore do this until we " awake after his likeness and are satisfied." Then we shall remain also for the divine cannot fall, any more than life can die.

It seems hard to realize that we could be in Heaven at any minute, that it is a Kingdom within ourselves and that what we have to do is to drop out of our consciousness all that does not belong *there.*

Suppose we make a list of states of consciousness which make up what we should consider heaven and then do our utmost to live in the presence of these states—joy, peace, power, love.

Then suppose we make a list of the opposite conditions and decide to neglect them, ignore them, not give place to them. Conditions such as self-seeking, friction, ill-health, intolerance, hatred.

I said in a former chapter that the Ether being the fourth division of the material world might be used for the form in which, when illumination has taken place or the new birth, we shall pass into the next plane of existence.

We want to see how the law works constructively on the material plane—so that when spiritual perception arrives through the understanding of the law and its uses, apart from its plane of action the law will be our tool instead of our "Schoolmaster."

I find in Webster's Dictionary the definition of form given as "the image and likeness," and we are told that man is the "image and likeness" of the infinite. We are justified in assuming that whatever plane of consciousness we inhabit, we shall be localized in form as individuals and the body we inhabit will also be an image and likeness in form of the idea back of it. If the idea is perfect the body will be perfect.

Jesus was seen in three forms or bodies—the human, the resurrection and the transfiguration bodies. It is reasonable to suppose that our resurrection body, at the present understanding arrived at by the race, is a different one to that in which Jesus manifested himself, because he had passed from death unto life while we—those who have passed on and those of us who remain behind—still give power to death. What is death?

Believing in a power *over* us instead of a power *within* us. When we ourselves and those who are invisible, arrive at the mutual understanding that there is no death —can we doubt that such an understanding will result in communication *between the living* and the so-called dead? Only by Life can we overcome death. We have evidence all about us of physical life and this life is shewn by what we call conscious energy or will—The evidence of Spiritual consciousness is given by the voice in spoken words.

What we need, then, is the evidence within of this life. To the old patriarchs the Lord appeared in forms. Later on to the prophets he spoke in visions and dreams, so also to Mary and Joseph. After Jesus taught us that spiritual perception was possible, the " still, small voice " was the witness within.

Still and small, what a true description! I once heard the words—" The voice of the Spirit is like the summer winds in the tassels of corn." At another time I heard the words, " Fair is the dominion and power of each second." Many times has the voice answered questions. Sometimes pictures are shewn; at others impressions given. This inner teaching is given through the intuitional faculty. It is not mental activity.

Where the intuitional faculty touches omniscience is the meeting place where God and man unite and the spirit proceeds from or is a result of this meeting, quickening the individual.

This is where we get our daily bread, the life of the Spirit. We read of the disciples " the Spirit gave them utterance " (Acts 2. 4). That it " cared for them. Suffered them not to go to certain places." (Acts 16. 7.)

Above all " The Spirit beareth witness with our Spirit that we are the children of God and if so then

heirs; heirs of God and joint heirs with Christ." (Rom. 8. 16, 17.)

On this hinges the whole matter—as sons we learn to use the laws which at present we do not understand —As sons acknowledging our sonship and our source of supply we shall help to enlighten humanity—*because* of what we *know* to be the Truth.

" Out of the awful holocaust,
Out of the whirlwind and the flood,
Out of old creeds to bedlam tossed,
Shall rise a new earth washed in blood—
A new race filled with Spirit power
This is the world's stupendous hour."

(ELLA WHEELER WILCOX).

CHAPTER V

To reach this understanding of pure Truth which is Life, it is necessary to do more than read *about* it. A man studying History fills his mind with facts, one studying Geography draws and colours maps, the eyes have to be requisitioned as well as the memory and in order to master the science of Chemistry, laboratory work is necessary.

The Metaphysician's laboratory is in the realm of mind—he has to assimilate Spiritual ideas—perspective is necessary in his visions, analogy must be considered. Knowledge is to the mind what light is to the eye. Faith must be built upon spiritual understanding.

One result of this spiritual understanding is the power to apperceive the Truth. One who perceives the Truth does not necessarily recognize his own responsibility. Apperception is " the soul's recognition of itself as a conscious agent."

There has to be a constancy to this work " A mind at leisure from itself." As St. Paul said, " This one thing I do, I press toward the mark for the prize of the high calling of God in Christ Jesus."

I have not forgotten that Jesus said " Except ye become as little children, ye shall not enter the Kingdom." Childhood involves Fatherhood—and vice versa.

In the parable of the Prodigal Son, it is noticeable that all that was necessary was, that the Son should return to his Father, when all his difficulties were over. He then manifested health, supply, joy. Such a thing as forgiveness is not mentioned. He had to forgive himself when he left off sinning.

"A little child shall lead them." There are two prominent ideas brought out in considering childhood—viz.: Heredity and Faith. We first establish the idea of the relationship of Fatherhood firmly in our minds, the rest falls into line as a matter of course.

Generic man is God-created. Individual man at the newbirth is God-begotten. The potentiality in the race is divinity but we must be born again before the divine in us comes to consciousness. A child is not conscious when he is first born, not until he *acts* "I will" even if he cannot *say* it. The divine consciousness has to be "brought forth"—This is the meaning of the word, "born."

"The Will is God. The Will is Man"—(Frank Channing Haddock).

To be conscious is to have the feeling of internal knowledge of something. Will is the power of choosing or determining—(*20th Century Dictionary*).

The responsibility rests in the first place with our will, on it depends the choice of consciousness. Faith is the substance—Will is sustained by Faith. A Triangle, Faith, Will, Consciousness. When we have the Son of God consciousness or the perfect understanding, we shall be able to have our bodies disappear in one place and appear in another. We are justified in saying this, because this dimension is limitless—and dominion is the heritage of the Sons of God.

Re-incarnation treats of the same individual being born again and having entirely different parentage. We are treating of a rebirth which takes place now. "The day of Salvation." This is the consciousness by which we discover that our parentage is the Omnipresent, Omnipotent and Omniscient One.

The Father is that which is understood. The Son is the understanding. The Holy Spirit the expressing. The body is the temple or location of the three in one individual. God is the Whole—The Unity.

When we are conscious on all planes at once, we are fourth dimensional beings. We act in the name of the Son until we conform to the nature—*An inheritance may belong to a child but until he " comes of age " he does not enter into possession.*

The Old Testament Symbolizes man's journey from sense to soul. The tabernacle in the wilderness represents man himself. " For we know that if this earthly tabernacle were dissolved, we have a building of God eternal in the heavens." (2 Cor. 5. 1.) And St. Peter speaks of " this my tabernacle." (2 Peter 1. 14.)

And the Lord said unto Moses, " Let them build me a sanctuary, that I may dwell among them." (Exodus 25. 8.)

" And the word of the Lord came to Solomon saying ' Concerning this house which thou art in building, if thou wilt walk in my *statutes* and execute my *judgments* and keep all my *commandments* to walk in them, then I will perform my word with thee which I spake unto David thy Father.' And I will dwell among the children of Israel." (1 Kings 6. 11.)

" The house was made of stone made ready before it was brought thither, so that there was neither hammer, nor axe nor any tool of iron heard in the house." So with our tabernacle there is no noise from material instruments, and the stones used represent the meanings of God. We learn to see the significance of these things by the inner vision which aspiration opens.

A stone is something that is lifeless in itself; we speak of one being stone-deaf or stone-blind. Stones

were used for the altar built by the Israelites when they passed over Jordan. The directions were very specific. These stones were not to be touched by any iron tool; they were to be whole stones.

The stones used for the temple as the Lord shewed Solomon, symbolized the walking in his statutes, executing his judgments, keeping of his commandments.

Statutes of the Lord—rejoice the heart.

Judgments of the Lord—"Are a robe and diadem, causing the widow's heart to sing for joy."

Commandments of the Lord—"My Son keep thy Father's commandment where thou goest it shall lead thee, when thou sleepest it shall keep thee, when thou awakest, it shall talk with thee. For the commandment is a lamp and the law is light." (Prov. 6. 20–23.)

The Stone has no quality in itself to take away from the wholeness of that which it represents. We know that "the tabernacle of God that is with men is an house not made with hands eternal in the heavens."

The Great Pyramid also depicts in stone the journey of the nation through the wilderness to the promised land and man's journey from sense to soul consciousness. The Chief Corner Stone, is of course not there, man not having reached the Christ Consciousness. The promised land is the body which is not subject to death. When this consciousness is reached by a sufficient number of people the new Jerusalem will descend out of heaven, i.e., the Spiritual Consciousness will manifest.

In the Third dimension, that of the intellect, the first requisite toward knowledge is that of learning how to learn. Then comes the storing of the mind by the use of books written from the knowledge or experience of others. The human being then goes out into the world,

" Corresponds with his environment," as Prof. Drummond would say, and gains further knowledge by experience. This knowledge is limited by the dimension he moves in, his unawakened consciousness.

In the fourth dimension, that of the awakened consciousness, a new order of being manifests ; a being who is one with the source of all knowledge and all supply, through the use of his intuitional faculty. There is no need to store the mind because " My grace is sufficient for thee." Grace :—" That which I am to thee."

The human will says—I desire.

The awakened will says—I know.

God's will says—" Behold I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Now in order to receive these blessings, in order to enter this consciousness, in order to be born from above, certain conditions have to be fulfilled. We have been shewn just what these conditions are by the symbols we have been considering. And in Malachi 3 Chapter, we are told that before the Lord will open the windows of heaven, and pour this great gift upon us we must render unto him *tithes and offerings.*

Metaphysically understood these mean the thoughts of our hearts and the meditations thereof. These must be absolutely pure, thoughts of good only, recognition of one power, that of the omnipresent, limitless good whom we call God.

Abraham is a type of the Fatherhood of God. He is told that his seed shall be as the stars of heaven and the sand upon the sea shore. The promised land typified by Canaan is to be given them as an everlasting possession. This promised land is the consciousness of

limitless Infinite Good, located in a body or temple which also is absolutely good. Jesus said "No man cometh unto the Father but by Me." And we are told that to "know God is Eternal Life." When shall we awaken to the fact that this *knowing* is the Son—*is* the Me that is referred to. We can say anything we like about the experience of those who have passed on and no one can disprove them. We can claim all possibilities of attainment for the individual here and now by the power of Faith, and no one has the right to deny them—knowing that the right amount of Faith or pure Faith has not been used, in cases of failure.

All nature is waiting, all the lower creation is waiting for men to arrive at this knowledge. This knowing that we know; which is Faith. "The whole creation groaneth and travaileth in pain together until now—waiting for the manifestation of the glorious (R.V.) Sons of God." (Rom. 8. 12, 22.)

When asked to heal other people, the treatment must be done in oneself, otherwise one is using suggestion, not truth. The individual is the only one that *knows* that he knows—one cannot *know* that the other person knows—the Truth. Treatment means knowing that God is All and that there is no other power nor Presence.

"The centre of Consciousness which we call the individual is the point of radiation of the fullness of God."—"Higher Thought Magazine."

Judge Troward says "The universal seeks to express through the particular, the Life, Love and Beauty, which it is."

This "live coal from off the altar" may kindle a great illuminating flame, or it may turn to ashes, smothered in *self*-sufficiency for a time. This seed is planted

on the heart of each one of us ; ours the choice whether it fall on stony ground or in soil that bears fruit that will nourish ourselves and our fellow-men.

We are all in more or less a state of starvation just on this side of the door, beyond which is joy unspeakable. Not stored up riches but all things which are ours when we realize that which we *are*. This door is the threshold of consciousness which as G. E. Burnell says is " not actual but apparent." Failing this understanding, we are not radiating to ourselves or others, we are starving in the midst of plenty.

As nourishment is necessary for physical life to be sustained, so spiritual nourishment is necessary for *Spiritual* life to be lived.

The light of the eyes is physical. Perception is intellectual sight. Apperception is Spiritual sight. We must assimilate that which we perceive. In the Bible this is symbolized by using the word " eat." " He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." " This is the bread that came down from heaven—He that eateth of this bread shall live for ever." Bread signifies the nature of Christ. Wine signifies the life of Christ.

What is death? It is allowing our bodies to be victimized instead of recognizing the law of life by which they are quickened.

We are individualized centres of life. Our part is to give out from our centre what that centre is. The atomic energy in Man is quickener and that which is quickened ; Begetter and that which is begotten. These two form a centre in man which is Life and shows forth in all the meanings of Life.

What constitutes the human being? The physical senses, Intelligence, Will Power, choice between alternatives, Affection, Dislike, Unwisdom or comparative Wisdom, Limited vision, Subjection to material laws, Knowledge derived from books, human beings or experience.

What constitutes a spiritual being? Power, understanding, no limitation by time or space, having material laws subject to his word, being instead of acting, knowing instead of desiring. One whose wisdom is received intuitionally. That which is perfect instead of that which is in part. That in which two counterparts manifest a perfect whole. A *consciousness* manifesting a perfect whole. A consciousness of Being by which all things are ours.

Man cannot live apart from God. God's fullest expressing is through man. Creation is groaning and travailing in pain, waiting for the manifestation of the glorious Sons of God (R.V.). Creation manifests the *work* of God, man alone expresses what God is.

God spoke the word and creation took place according to the Allegory. Man, God's expression, has the power to speak the word which creates conditions.

The divine word is God expressing himself through man, the Son; that which proceeds from these is Spiritual life. God's word is a word of limitless good manifesting in deathless form.

The *human* being also speaks a word and it is the word of limitation in all ways, limited health, limited supply, limited joy. These words of limitation incarnate in a body which manifests accordingly and is subject to disintegration.

Consciousness controls. Which shall it be? The

limited manifestation, or the illimitable. Our will decides. Prof. Drummond gives us the following: "The Crustacea of the Mammoth Cave have chosen to abide in darkness, therefore, they have become fitted for it. By refusing to see they have waived the right to see, and nature has grimly humoured them. Nature had to do it by her very constitution. It is her defence against waste that decay of faculty should immediately follow disuse of function. He who hath ears to hear let him hear." He goes on to say in part "There is a Spiritual sense of Sight; develop it and you see God. There is a Spiritual sense of Sound; develop it and you hear God. There is a sense of Touch to be acquired called Faith, which moves the very heart of God." There is a sense of Taste, which tastes and sees that He is good. There is the Talent for Inspiration, neglect that and all the spiritual scenery will be flat and frozen. Cultivate it and it penetrates the whole soul with fire and illuminates creation with God. Last of all there is the Great Capacity for Love, even for the Love of God, the *expanding capacity* for feeling more its height, its depth, its length, its breadth. Until this is felt no man can really understand that word "So Great Salvation."

Individual according to the *20th Century Dictionary*, signifies—not divisible, without loss of identity. We may also give it another meaning—"indivisible duality." I will re-state the "Higher Thought Axiom." "The Centre of Consciousness which we call the individual is the point of radiation of the fullness of God and is a giving out not a taking in."

We keep ourselves out of the Spiritual Kingdom of Consciousness. A Spiritual Kingdom cannot consist of physical beings. The only gulf is that which we are *not*, the only door is that which we are. "The Kingdom of God is not in word but in power." (1 Cor. 4. 20.)

We must open our intuitional faculty, not by trying to awaken the faculty itself but by using it, by means of Aspiration and Concentration. We must *dwell, continue, abide,* in the Presence, in the secret place, give ourselves a " time exposure " as it were, until we awaken after the perfect likeness and are satisfied. The Latin word Satispacêre, means " to make enough." The 20*th* Century *Dictionary* gives us—' atonement.' *This word we may take in a double way as to meaning—atonement signifies a wiping out of all our past sins and sufferings and at-one-ment signifies for us, one with our Infinite Source.* This word with its double significance will help us to attain the right attitude when entering the consciousness which we call " Going into the Silence."

There is only one way to be born from above. Spiritual things are spiritually discerned. Intellect alone fosters doubt which is the dependence upon " the enemy and avenger to be stilled." " As a man *thinketh,* so is he." A *human* not a *spiritual* being.

Here and now, nearer than breathing, is the Kingdom of Heaven consciousness. The glory of it is that by entering ourselves, we may help to bring in others.

" All flesh is not the same flesh, but there is one kind of flesh of men, another of beasts, another of fishes and another of birds." (1 Cor. 15. 39.) We notice that the human being, (as well as the beasts, birds and fishes), has a flesh body and we are told that flesh and blood cannot enter the Kingdom. " The blood means the life ; " the life which manifests as one of these in a flesh body—is *not* the kind of life which matriculates into the Kingdom of Heaven.

The resurrection of the dead means the rising out of the body subject to corruption and weakness into

the glorious body. " It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body." (1 Cor. 15. 44.) " The first man Adam was made a living soul. The last man Adam was made a quickening spirit."

And this union we have been considering between man and his source, is Life itself. Jesus said " I have come that ye might have life." I myself, the Son of the Highest, is our life now if we " live the life " and thus know of the doctrine. This life of the spirit overcomes limitation. Time and space do not count. Dominion is given over all. The Spiritual being is born, who speaks the word and it is done. " What? Came the word of God *out* from you? or came it *unto* you only? " (1 Cor. 14. 36.)

This is indeed a mystical union. How shall we attain it? Mystical Theology—the Knowledge of divine things attained by spiritual insight and experience only; without authority, the process of reason.—(*20th Century Dictionary.*)

We may use all manner of suggestion and thus have better environment and more success, enjoy good health and improve our dispositions, but to change from a human to a Spiritual being is absolutely impossible by any other means than by the quickening of the spiritual life itself. That there is a way and that the key is contained in Scripture cannot be denied by anyone.

To find words by which to explain mystical insight is a difficult matter. This life is true and can be quickened by understanding, or it would not have been said " Be ye therefore perfect, even as your Father in Heaven is perfect." If the Life is perfect, all manifestation is perfect.

We may unite by intuition with Reason the cause of our being—we may live in the name of the Son until we reach the nature of Son by which the Father is revealed to us ; or the Spirit itself may bear witness with our Spirit that we are Sons of God, by our aspirations, but whatever way the quickening takes place it is " by means of Presence," i.e. the within.

" The wilderness and the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads ; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35.)

RECAPITULATION

As " it is better to be obvious than vague " a few points may well be touched upon again. Sometimes a different illustration, or even a new inflection will give the reader clearer insight into the message to be conveyed.

It is important that denial and affirmation which is the simple form of " New Thought " taught to beginners on the path, should be relatively understood. As words only, they are simply a form of suggestion. They result in a certain amount of good to the physical body, in fact the body responds very readily to words of Truth. When the words are *felt* as truth, physical ailments are replaced by physical health.

Thoughts again if Constructive and pure, i.e., of one element only, result in a better human being physically and intellectually. They demonstrate financial success, improve the environment and a feeling is experienced of what we *call* happiness, but which may be more accurately described as *not* unhappiness. Real happiness is heaven; we have not experienced it as yet; except in brief moments of illumination.

Consciousness *alone* ushers in the Spiritual Being. By *alone* is meant independently of words or thoughts, because as has been said before, the Spiritual Being is born, not created.

Suppose we have a bottle in which sand, water and atmosphere are enclosed, representing the 1st, 2nd and 3rd Dimensions. We remove the sand, the water and finally the atmosphere or gases. Is the bottle then empty? By no means. Ether being everywhere present cannot be extracted. Sand represents simple consciousness; the body acted upon by the physical senses

is symbolized by the water, these again are acted upon by the intellect, symbolized by the atmosphere. Ether neither acts upon nor is acted upon, by the other three. It is one and all pervading and thus is a fitting symbol for Spirit. Within it are two principles which uniting, give *harmony* of movement, of temperature and of light. When the atomic energy of Ether is understood, the material universe will have a power to use, more adequate than any yet discovered.

Spirit also includes two principles or realities of Being—the uniting of which give Harmony, Heaven.

When the relation between God and man is understood, we shall have power over all things.

" To them gave He power to become sons "—and if Sons, then heirs.

" If the Son (sonship) shall make you free, ye shall be free indeed." (John 8. 36.)

The understanding then, or that which stands under, all manifestation of reality, is knowing the difference between that which is created and that which is begotten.

So much has been said about the right consciousness—because the whole matter of Spiritual healing hinges upon it. Certain conditions have a " stopping down effect " as Prof. Bateson says. If we are conscious of words and thoughts they are like the sand and water, the voice of the Spirit cannot be heard. We are apt to put faith in them instead of in that One who has " begotten us "—who having begun the good work in us will perform it until the day of Jesus Christ. (Phil. 1. 6.) We understand the day of Jesus Christ to be when the Christ Consciousness or knowledge of Sonship comes to man.

I know of many who have demonstrated all sorts of things, health included, by means of affirmation and

denial—others who have had wonderful results from using the power of thought. They still remain *human* beings subject to disease and death.

Others again who have determined to be satisfied only when they enter the Kingdom, have mercifully been kept from using successfully the methods spoken of above—they have given their lives to the search. Patiently seeking, all things will be added when this *Me* that Jesus speaks of is discovered. "Ye shall find *Me* when ye shall search for me with all your heart." (Jer. 29. 13.)

This Consciousness will heal instantaneously not only ourselves but others. We might take the attitude of the bird that goes out on the wing—perfect faith is necessary and that faith is inherent in himself, because he is a bird and part of his identity is the power to fly. Our identity is in the Omnipotent Author of our being, therefore, we can safely trust. Our will or choice of the particular good is all that is necessary, the way of its coming rests in Omniscience.

I know of many cases of healing instantaneous and otherwise taking place as a result of a growing consciousness of this "Presence Within," and hope that my effort to describe it to others will be helpful and bear fruit.

There is no finality in Truth. We each do our part by giving out that which we have received and thus we help each other towards the Light which leads from "Glory to Glory."

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